NEWS AND VIEWS

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OUR FAVOURITE CAMPAIGN LIE: Vladimir Bryntsalov promising to raise the minimum wage to $700 a month if elected. The current minimum wage ($15 a month) cannot buy you a transit pass ($40). This is the first realistic figure we've heard from a politician - it's about the minimum one needs if without subsidized food and housing. Why hasn't there been a wildcat strike demanding a raise in the standard of living? Alexander Tarasov tries to answer that question.

LONGING FOR A RIOT

On the silent people and the social explosion which never comes *Alexander Tarasov*

"Let's toast the Russian people because they have patience." Stalin

Since the fall of 1994, the question of why the people are so silent has been actively discussed in oppositional circles in Russia. Of course there are grounds for astonishment. The Russian economy has been degraded for the fourth, if not the fifth year in a row. The material condition of the majority of the population continues to worsen (although of course the ministers, bureaucrats, and sell-out economists are telling us for the third year already about how the incomes of people are increasing, but what sane person really believes this?). It's been ascertained that only 15 million people (out of the 160 in Russia) maintained or improved their material condition (less than 10%.), and of these, only 5 million saw a substantial improvement. Of these 5 million, 1 million live in Moscow. We can see from world history that such a phenomenom is typical for countries of "dependent capitalism" such as colonies, semi-colonies and in the period of neocolonialism, periferal countries. In general this means that the further you get from the capital, the more poverty you see.

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IN MEMORIUM: NIKOLAI MURAVIN

On May 2, 1996, our dear comrade Nikolai Muravin disappeared during a rafting trip. He was thirty years old.

Nikolai (Kolya) was a lively and optimistic individual who had an especially positive, motivating effect on the people around him. As a student he was active in the organization of solidarity brigades supporting popular struggles in Latin America. In 1989 he became a member of KAS (the Confederation of Anarcho–Syndicalists) and was one of the last members of the Moscow group. Recently he was one of the founders of the East Timor Solidarity Committee and organized protests and wrote about the situation there. But most importantly, Kolya believed in the importance of people meeting together and educating themselves politically. In 1992 he began to invite people over to his apartment regularly. These meetings became known as Muravin Thursdays and became the main way for anarchists and other left socialists to meet, disseminate information, learn about anarchist history and ideas. Recently the crowds became too big for Kolya's house and moved to the Balaklava club where they continue to this day.

Kolya Muravin was a talented poet, playright and storyteller as well as an artist. He often wrote small plays that were performed and were well loved by all that participated in them or saw them. Ironically, the most well known of these plays, Black Banner, was never performed but parts of it were often read as poetry. The last time we saw Kolya, at our May Day festival, poetry from that play was the big hit of the day, drawing great applause from the crowd. He wrote numerous stories and comics, and worked on the magazines Obschina and most recently, Naperekor. He edited several issues of a zine called "Mura" and was working on a novel. Many of his works were published in small editions or published in the radical press and are valued by some as works of literary merit.

Although Kolya didn't manage to leave us with his great anarchist novel, he did leave us with a sense of hope and a bit of romantic quixotism. He will be extremely missed.

Viewpoint: Election facts and myths
(If voting changes anything, will it become illegal?)

Laure A.

The first thing that we can say about the presidential elections is that they are a tiring farce.

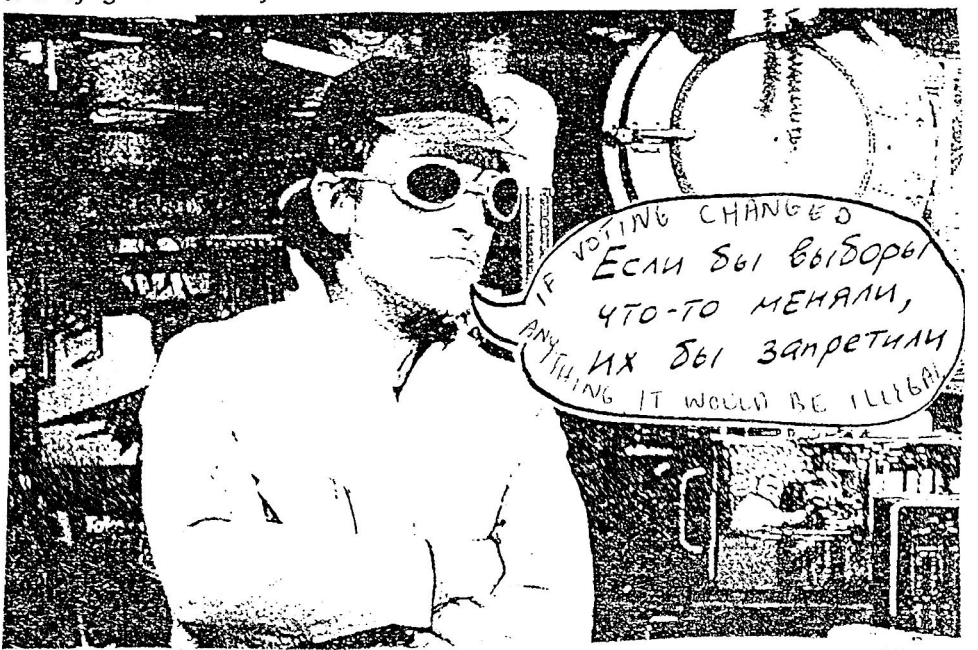
The amount of manipulation that goes into the whole affair, just to try to prove to the world that there is a democracy in this country. So few people believe in the democratic myth here that probably many people wouldn't care if there were no elections at all, except of course the journalists and politicians who make lots of money off them and of course that 25% of the population who, instead of rioting will try yet again (as they tried with the Duma elections) to influence the course of politics.

The elections here start off in a corrupt manner and get only worse. One can locate at least three firms that sell signature lists to candidates and all of us have some marginal acquaintances who get 1000 roubles per signature working for some candidate; everybody, including the electoral commission knows about it. (They actually threw out some candidates this year but got a few decisions overturned by the court.) What nobody seems to care about is the routine harrassment of workers to give their signatures. Many people were complaining that they were being forced by officials to give their signatures for Yeltsin in exchange for their pay and I saw something like this with my own eyes. And billionaire candidate Bryntsalov made everyone who works for him get him three signatures. (As for signature gathering, we have actually only seen campaigners for three candidates out on the streets: Zyuganov, Gorbachev and Zhirinovsky. The Zs have good grassroots movements; not even the electoral commission questioned Zhirinovsky when he brought in over 8 million signatures; they only bothered to verify about a million. Of course if Vlad gets any votes at all, the press will start talking about the "surprises" of the Russian elections.) The naive Western journalists wonder why anyone like him, with absolutely no chances of winning a majority election, would even both to run? If they can understand why Yavlinsky, Fyodorv or Lebed would run (they would make a "third force"), and can write-off anything Zhirinovsky does to insanity, it's much harder for these feeble-minded creators of public opinion to understand the likes of Krystyna Starovoitova, Sergei Mavrodi or even Mikhail Gorbachev. Well, there is always the possibility that Boris Nikolayevich will drop dead on the campaign trail.. (Or be assassinated.) But the more likely explanation for their presence (except Zhirinovsky) is that they will bow out of the race and offer up their votes to Yeltsin (or, in Gorbie's case, maybe Zyuganov) for either money, or political favours, or both.

Back in March there was no question in anybody's mind that Zyuganov was the most popular candidate amongst the people, but Russian politics moves fast. The public and the political analysts then started to wonder about the possibility of Yeltsin calling off the elections and disbanding the Duma. So much for Yeltsin's democratic reputation. Then came the idea that Yeltsin would manipulate the media and make it look like he has support and then simply rig the election, but it seems that the commies have their people at polling stations and electoral commissions too so what had to happen was a great media campaign by Yeltsin. The media realised this and many newspapers and even TV channels announced their support of Yeltsin. They rarely even pretend to be impartial and have been carrying out a rather sophisticated campaign to manipulate public opinion. (Yavlinsky made some rather clever remarks about this on TV, ensuring that he'll get the shaft later on.) Yeltsin has been real busy

giving them stuff to work with - the SSR, G-7, etc.- and they've been doing their best to show him in a positive light and cast negative images of the commies. Then there are all of his recent grand feats - like effectively kidnapping Chechen leaders in Moscow and telling the country that they won the war, like offering to pay back salaries, trying to do away with the death penalty, organizing the biggest rock concert tour in ages - anything so that he can really win the elections, because what could he do if he lost. (Which is still a good possibility, despite this campaign, which I might add, has managed to outdo anything I've ever seen.)

Of course there are the polls, which definitely have an effect on those who were going to vote for someone other than Yeltsin or Zyuganov and those who weren't going to vote at all. Some friends know some poll takers and find them to all bring their bias into their work. One afternoon I watched poll takers attentively as they did their work outside of a Macdonald's. (Ostensibly a good place to catch average Muscovites despite the fact that a Big Mac costs more than most workers can afford to spend in a day on food. They are always out there.) After a half hour, they hadn't stopped a single person over 40 or under 25 to ask their opinion. Furthermore, they stopped almost exclusively Yuppies. I approached the poll takers, who were rather annoyed at me for bothering them and asked them why they didn't bother to ask the opinion of any of the dozens of old women around them selling bread and cigarettes on the square. "There's no point in asking them," I was told. "We already know how their going to vote." Further the poll takers went on to say that old people are egoists, don't think about anybody but themselves and look to the past, not to the future. Despite this, I saw the results of that poll a few days later and found that Zyuganov and Yeltsin were about even. What can you do when you know that these polls are scewed and know that the famous CNN/MT poll they always quote was taken by a Yeltsinist? Well, we talk to people ourselves but of course we live in Moscow where the capitalists have set up their middle, service class. As time goes by, we sit in a state of suspense, wondering what will be next, assuming only that voters will not change their habits and wondering if the people have a civil war in them or if Zyuganov would just tow the line or if the West will somehow intervene.



As anarchists, left-communists, social revolutionaries or free anti-authoritarians, we support neither the authoritarian, militarist, corrupt Yeltsin regime nor the authoritarian, militarist and corrupt candidates. We're not worried about keeping what we gained from the so-called market economy because we've gained nothing; these reforms benefitted an elite and would benefit an elite under so-called communist leadership. And of course we are not interested in losing any of the political rights we gained with glasnost, but we realise that the Yeltsin regime carries out thousands of abuses daily and is just as likely to ban our so-called freedom of the press and send the troops out on us as Zyuganov is. There is no issue of freedom or slavery here. What is interesting for us is whether the people will signal that they want change or whether they want the status quo. If they want change enough but their will is continually suppressed, there may be a basis for politicization (although not necessarily that which we want to see). In the event of any unrest, there is the possibility of gaining support but also the possibility of being repressed if we do. We'll wait and see what changes lie ahead, but whatever variant they'll throw at us, we'll have a better way.

WANTED: ANARCHIST AND RADICAL NEWS
for a Russian samizdat publication.

Please contact P.O. Box 500.

WANTED for ongoing project

We are looking for short articles containing descriptions of anarchist actions, uprising and organizations as well as biographical material on activists and theorists, especially from the following countries: Turkey; Greece; Peru; Japan; Algeria; Australia; Brazil; Malta; Cyprus; Venezuela; Romania; Bulgaria. Please send material or pass on contact addresses if you have them.

The state of production, mass dismissals and the quick growth of unemployment (only one in four people may apply for unemployment benefits and of those, only one in four may receive unemployed status), the chronic failure to pay out wages on time (usually 7-8 months for workers in the service sector in Eastern Siberia, the Kurgan region and Perm, to name a few examples) and inflation - all this naturally leads to a sharp decline in the standard of living, which can also be testified to by falling life expectancies, the spread of disease and lower birth rates. As a result, in 1992 the population of Russia fell by 219,000 people, despite an influx of refugees from other republics, and the number of deaths were higher than the number of births by 700,000. And in 1994 another 920,000 people were lost. In other words, almost 2 million people were lost in the past three years. In the Far East, and in the Ivanov, Kurgan, Archangelsk, Saratov, Vladimir, Volgograd and Perm regions, people eat animal feed. In the Kurgan region, hundreds of children were hospitalized due to complications caused by this diet.

All of this, together with the collapse of state social structures (education, medicine, etc.), total corruption, bureaucracy and police terror should cause a wide spectrum of the population to protest, revolt or have a revolution. But we can't see any of this happening.

Political activists, remembering how there were three weeks of street fighting after they raised the price of transport in Caracas by 12%, remembering how the failure to convict racist police sparked the L.A. riots, have started to publically ask whether there are any limits to the Russians' pateince or if there will be a point when the people will cease to tolerate all this and rise up. As it's written in that famous book by Gaidar (grandpa Arkady, not Yegor), "What kind of country is this, what kind of amazing country...?"

If it were all just that simple.

The founders of Marxism were absolutely right when they said that the whole history of class society has been the history of constant class struggle. From this we musn't assume that the class struggle always took up violence (much less armed uprising). The ruling minority permently wages class struggle against the oppressed minority and this minority has tolerated it for years, decades and centuries. The fact that the population of Russia is approaching mass hunger and is starting to die is not enough for it to rise up against the regime.

History is full of awful examples where even worse situations of starvation couldn't move people into open resistance. A classical example is when the British organized a mass starvation in India as part of their primitive accumulation of capital. The East India company made enormous profits by unfair trading and speculation. The British intentionally bankrupted the Indian textile industry who were in competition with the English. As a result, from 1769-1770, in Bengal from 7-10 million people died of hunger. In the 1880s and 90s, the tragedy repeated itself, this time with about half the population - 10 million people- dying.

Aside from some small local incidents, the first real act of resistance was an uprising in 1831 - 60 years after the famine began. It wasn't that these Indians were Buddhists who were principally against violence - they were followers of Hinduism and Islam, religions which can have a relatively violent character. It should be noted that the psychology of those people at that time was probably more inclined to resistance than that of our compatriots today; their oppressor was a foreign power, British colonizers, who adhered to another faith, spoke another language and even looked different than the local population. From 1838 on, uprisings became regular, culminating in the famous uprising of 1857.

One can also take Ireland as an example. The first artifical mass famine was organized by the British in the 16th century. The English destroyed villages, drove out the cattle, plundered, burnt and exterminated all those who couldn't get away. The land was used by those who occupied it. Nobody knows how many people were killed in this

genocide. The famine went on for two decades before there was a major rebellion - the rebellion of the northern clans under Sean O'Neill (1559-1967). Of course after that rebellions happened one after another and the rebellion of 1641-1652 was almost a victory.

In the middle of the 19th century, history repeated itself. The British didn't need Ireland to serve as a barn any more but did need cheap workers. When the potato famine broke out, the British government could have helped the hungry but instead of this they adopted bread laws in England and when the price of bread fell, the landlords reoriented the rural economy on cattle breading. Over one million people died in this famine. On top of this, 254,000 people emigrated so from 1841-51, the population of Ireland decreased by 30% and continued to decrease into the 20th century.

From the point of view of a modern political activist, the reaction of the Irish people was inadequate. The preferred method of action was escape, not resistance.

One can also recall the worst crime in the history of humanity- the destruction of the native population of the Americas by Europeans. By different accounts, between 90-120 million people were killed - the largest genocide in history. Of course the extermination of the population was done a little differently as it was carried out in the course of territorial conquest and the natives did resist, but not on the a scale appropriate for the genocide being carried out against them. It must also be pointed out that the genocide of the native population did not stop with the introduction of a stabile colonial regime by Spain - it just took another form, that of classic exploitation. In Peru, 100% of the work force died in mercury mines, 80% in silver mines (the other 20% making it home to die). During the colonial period, more than 8 million people died in the mines of Peru. When the Spaniards arrived in Peru there were maybe 10 million natives but by the end of the 19th century, only 600,000 were left.

You can find many other examples from different epochs and different countries. In Russia there was the Oprichina who destroyed the economy, exterminated part of the population and famine. No rebellion against Ivan the Terrible took place. One may also recall the famine in the Ukraine and Southern Russia in the 1930s - again the population tried to escape the region, not make an uprising.

Sometime quantity will turn to quality. In the end Ireland became an arena for constant rebellion. The Oprichina laid the basis for the social movements which arose in the Time of Troubles (the Bolotnikov rebellion, etc.). In India by the 20th century the national liberation struggle took on a chronic, structured character which brought down the British empire.

But to suggest that the intensification of oppression should lead to an increase insocial struggle is just vulgar sociology and an erroneous idea.

In addition, Russians have a differemt temperament and another tradition of social life.

In some places it's quite natural to have a spontaneous riot for any relatively small reason. These do not always get mentioned in the media - you need to have at least two weeks of street fighting in Ankara for the press agencies to report it. And the governments of such countries consider such events normal. The same cannot be said of Russia.

There is also a strong social-psychological factor which presents an obstacle to mass struggle: this is a petty-bourgeois, narrow-minded psychology. Political activists for some reason assume that every average Russian citizen should behave like a revolutionary. But the average person grew up in a narrow-minded society and lived for decades under the Soviet regime. And of course for the last ten years the petty bourgeoisie have been telling people what the only correct way to live is.

The basis of this narrow-minded consciousness is egoism. This egoism will force the average person to find a way of saving himself individually rather than taking collective action. Their first reaction is to run away from danger. That's why they prefer to compromise or to conform (which also frees them from responibility and choice) or just

to run away. It's no surprise that in Ireland there was such a mass emigration; the people took some kind of action to change their situation but nothing radical, conscious and dangerous like fighting for one's rights. Now we are witnessing a mass emigration from Russia, mostly qualified workers from industrial centers, professionals and youth. According to sociological research, some 10% of students wanted to leave Russia forever and 46% would gladly go to work abroad. This shows you where the students are at - and they're usually one of the most radical and open-minded segments of society. Youth usually makes up the foundation of protest movements. (The average age of the Sandanistas was 14 1/2.)

Another factor is the growing atomization of society. Soviet society was collectivist (albeit artifically so). In order to install material stratification in it, it was necessary to destroy the collectivist spirit. This is what they did for the entire period of perestroika. The result is the current highly atomized society.

In patriarchal societies, traditional collectives (like the obschina, workshop, etc.) or religions formed the basis for structures which stood up to the authorities. In the industrial age, organizations like trade unions and local self-governing organs or even parties were consciously formed so that people could protect their interests. But it took a few centuries for such types of structures to come into existence. In Russia the old type of collectives have been destroyed but the new types have yet to be created. * (*Although there are some unions, there is a dearth of grassroots movements.-trans.*)

Of course the mass media, educational system and behavioural stereotypes (like the cult of individual success, wealth and the consumer society) trains society and hinders the process of the foundation of new collective systems which could stand up against the authorities.

One must also mention the criminalization, alcoholization and narcotization of the population as a result of greatly deteriorated social conditions. The criminalization of large segments of society, as we can see from the experience of other countries, greatly neutralizes social protest. First of all, a significant number of poor people can improve their material situation and second, the inclusion of a person into a criminal structure (organized crime, the mafia) is a certain form of social protection. Also, where the mafia is in charge, they take care of social unrest quickly and efficiently. The power of the mafia can only be fought with violence and the mafia tries to limit their enemies' access to weapons.

Mass psychology is often late, taking some time to understand economic and social changes, especially after long periods of stability. Many people still live with Soviet realities and can't understnad that the world has radically changed. Before the government needed their labour - now they don't. The sooner they die off, the quicker they'll get to sell off their property. A good portion of the population don't (or don't want to) understand this, prefering to believe that everything is just a stupid dream which will someday all end.

It's hard to imagine that those people who believe that this stupid dream will disappear by its self are capable of active resistence. They probably won't even admit that everything around them is really happening and that they won't wake up to find everything better until they lose two very important things which act to stabilize the situation: subsidized housing and garden plots.

Currently about 2/3 of the population in Russia have their own housing and about as many have country houses. Housing expenses are one of the main expenses in the capitalist world. In Russia they are still very low and garden plots help to resolve some problems with food despite the continuing rise of prices on groceries.

When the region starts to move out these people who can't afford to pay for housing in the process of their plunder, and then buy out garden plots from the poor *, robbing them of the possibility to live off the earth, then you can expect people to wake up and take mass action. Today people still have something to lose - when they'll

have nothing to lose, then, like the Marxist proletariat, they'll be ready to take the world. *(* This process is already well underway in Moscow. -trans.)*

It's no coincidence that the first serious actions by the working class in the perestroika era started in Vorkuta; there the workers had nothing to lose - most of them lived in barracks (like the classical proletariat in tsarist Russia) and of course it's funny to talk about garden plots above the Artic Circle.

There is of course another strong factor to take into account: fear. Nobody respects the government in Russia, but they fear it. Those in power showed their readiness to use the army against the people at least twice in recent times: in October 1993 in Moscow and from 1994-1995 in Chechnya. It's no secret to anyone that the Russian government is preparing to use further force against the people; the number of interior troops has been increased to 800,000 - two times morethan in the USSR and more than the armies of any European power. What's more they have tanks, heavy artillery, airplanes and rackets. In so far as the ariforce is generally not used for the typical work of the interior troops (like squashing prison riots), it's obvious that the government is preparing a full-scale war against the people.

Such fear can only be laid to rest when the people have arms. In the era of swords and spears, the people could arm themselves for a standoff against the government, but now they are outweighed by heavy artillery that only the government has access to. The government tries to curb the sales of arms, which is necessary for them when you consider that their army was almost routed by the Chechen rebels.

But arms aren't everything. There are no new leaders or new ideas which inspire people. They are not drawn to struggle or a social project. It will take decades for a new ideology to form and then decades to progandize it.

A decade of reform hasn't given society any organizations or structures which they can trust. (And the more educated a person is, the less he trusts them..) The old and new trade unions are clearly not in a position to even fulfill their own role as unions, not to mention playing the role of a mass political movement like Solidarity in Poland. There are no social movements in the country. Large segments of society are excluded from the mass media and no chance to voice their opinions. Under such conditions the people don't have the meansto express their will. The same is true for elections. (In Decemebr 1993, the people voted for what they thought would be an oppositional parliament, but it turned out that it had no real influence so in December 1995 they elected an even more oppositional parliament, with much the same results.) Not to mention that representative democracy in principle doesn't allow the people to really express their will, much less to participate in government. The population of Russia plays by the rules laid out by those on top.

In Russia people have poor notions of what a social explosion is, even on the local level. A strike (even of the whole Kuzbass region) is not such an explosion. The last one in Russia happened in 1917 - 80 years have passed since that time. Let's wait and see if the new Russian government will lead the people to another.

The preceding article has been greatly (and perhaps groosly) edited to due space considerations and topical relevance. Any fan of Alexander Tarasov would would like to receive the original version of this piece, please contact us.

CHRONICLE

On December 10, anarchists participated in demonstrations against the imperilaist war in **Chechnya** and to commemorate the anniversary of the human rights movement in Russia.

On December 17, **Rainbow Keepers** held a picket against the pollution of the Black Sea. On December 23, they participated in an action against the cutting down of trees on Ostozhenka St. so that Galina Vishnevskaya could build a new opera school. On January 18, they blockaded the Minsitry of Natural Preservation. They demanded that a fair ecological assessment of the effects of the building of a new Moscow-Petersburg highway be done. Fourteen people were arrested. On January 20, they participated in another protest against the cutting down of trees. In Moscow quite a lot of destruction and construction is going on and many local groups have started to protest.

On February 8, anarchists gathered to mark the anniversary of **Kropotkin's** birth at his graveside. Afterwards a few people visited the Kropotkin family home, now the home of the PLO "embassy". On February 11 a conference on Kropotkin took place at the HQ of the group "Memorial".

On March 18, anarchists in Moscow and Gomel gathered to commemorate the anniversaries of the **Paris Commune** and the **Kronstadt Uprising.**

Belorussian anarchists already met Yeltsin with jeers when he visited Gomel in March. After Lukashenko signed the SSR agreement, anarchists started to protest the pact. Activists from Belorussian KRAS held a protest where they had slogans such as "I don't want to unite with bourgeois Russia - do you?"

On March 31, Rainbow Keepers held a protest in front of the Moscow Zoo against the construction of the new **Moscow-Petersburg Magistral.** The highway would go through some national parks and forest and disrupt the water system and life in many villages.

The Rainbow Keepers have been rather busy. On April 14, together with the Moscow Tolkienist Society(?) they protested illegal building in Neskushny Sad. Over 100 people attended.

There is a construction boom in Moscow, thanks to the fact that the bourgeoisie and the city government have robbed a significant amount of money and commercial real estate rents for $500-1000/meter per year. The city government has been actively involved in new building on vacant land and also in forcibly moving poor people out of the city center and gentrifying old buildings.

An **anarchist gang** of militant thugs formed to keep the city clear of fascists. The anti-fas patrolled the city on the fuhrer's birthday (April 20) and kept the city safe for humanity..

On April 20, anarchists held a radical press festival at Moscow State University. Despite an abundance of interesting material, including samples of the best of Moscow's samizdat press, there was little interest on the part of the student (or any other) population. Due to an overabundance of people working in the humanities and low pay in almost all fields not relating to business, it seems that just about the only students left are bourgeois.

On April 26, several anarchists were arrested in Minsk in connection with protests against the signing of the Lukashenko-Yeltsin pact. They have all been since released.

On May 1 anarchist groups, fictitious and otherwise, held a May Day festival in Moscow. Despite heavy rains, about 70 people attended. Afterwards some people participated in an anti-fascist concert.

May Day activities were naturally held in other cities throughout Russia and in Gomel Belorussia.

On May 25-26, Rainbow Keepers held a conference in Moscow. Members from different cities attended to plan summer camps and actions.

A pair of "anarchy spaces" (well, not entirely) have opened up in Moscow. The first, across the street from the university, was obtained last year as a youth space but was handed over to an anarcho-punk, ecological initiative group. The second space, Balaklava Center (thus named because of its location on Balaklavskiy Prospect) opened in March and has been hosting the "Murchet" weekly lecture series. The lecture series has proved to be rather popular and needed a new home to accomodate increased attendance. The center will soon hold a radical library.

Speaking of spaces, some hippies and anarchists are squatting and have been trying to squat a few apartments in a building in downtown Moscow. We salute squatting as a solution to housing problems and as the beginning of a fight against gentrification. The squatters have organized a defence team and are safe for now. However, the on street where they're living, property sells for $2000-5000 per square meter; no doubt as soon as the gentrifiers are actually ready to rehab (which can take ages in Moscow due to problems with material and bureaucracy) the squatters are history. The last orgamized attempt anarquistes made at squatting was when they took over a building at a squatted complex. The complex was soon after bulldozed to make way for a five-star hotel.

The squat is located near metro Kropotkinskaya but, if Patriarch Alexei has his way, it will soon be located near metro Christ the Saviour. Nearby the station is the huge reconstruction of the hideous Christ the Saviour Cathedral. The cathedral was blasted by the commies to make way for the (also hideous but surreal) Palace of Soviets, which was to be the tallest building in the world. The geological conditions proved unfavourable for this plan, so they built the biggest pool instead. But the pool was destroyed to make way for the cathedral again. Kropotkin St. was renamed Prechistenka and now Alexei wants the metro to renamed as well. As part of his mission to turn Russia into a nation of sheep run by an ultra-riche caste and the Orthodox chuch, he has undertaken a smear campaign against Kropotkin, calling him a dirty Bolshevik, etc.. But, we should remind him that he should be more respectful towards anarchists like Kropotkin. After all, they never advocated taking all the priests and putting them up against a wall.

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